771 sweeper; I heard only one muezzin sound the Call to Prayer—
788 and saw no one pay heed to it. He was chanting from a cliff in the Mir's garden, and the Mir gathers round him craftsmen of
778 every sort. There are a few shrines in the country reputed
796 holy—including two burial places of Moses within a few
788 hundred yards of each other on one mountain side—where a few rags on sticks flutter unconvincingly in the wind; and one, the shrine of Baba Ghundi in Chupursan, some seven days' march above Báltít, is the object of an occasional pilgrimage. On Tuesdays and Fridays there are said to be services in the House of Assembly, which has supplanted the older Shiah mosque, but I never observed one of our servants or neighbours absent himself from work to go to them.

771 Yet the people are by no means without faith. It is difficult
181 to know exactly what even church-going Christians of our own
●775 country effectively believe—it is impossible to be sure what one effectively believes oneself—so I can offer only a tentative guess as to the average person's simple credo. The Hunzukuts hold, I think, a comforting, unquestioning faith in a good and kindly God, whose ways they cannot profess to understand. They meet bereavement with a murmur that "there is no remedy against the will of God"; they bury their loved ones with genuine sorrow, but without anxiety. They feel that "it is well with the child," and vaguely trust that some day, somewhere, somehow, they will meet again. They assume as axiomatic that God asks of them diligence and truth, fair-dealing and goodwill. They are hard-working and thrifty, tolerant to others; kind and affectionate in the home, gentle to children and the aged; generous beyond their means to the orphan; truthful and just; and they go about their daily work in the happy confidence that God is well pleased. If they din no perfunctory prayers into His ears, there are occasions when they heartily and humbly pray, as will presently be seen.

771 The Hunzukuts is no mystic, no poet, no artist. This life
181 claims his full attention if he is to live at all; philosophic speculation about "fixed fate, freewill, fore-knowledge absolute" does not line his brow or disturb his rest, nor does he "keep in duty through the toilsome day, because of praise

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

face the Qiblah, and undo the shroud from over the face and put the right arm under the head and lay the left arm along the side of the body, and so they leave it. They also bring a clod of earth and put it as a pillow.

Then the mullah, obliterating the marks of his feet in the grave, comes up out of it. After that they place flat stones over the grave and throw earth on the top. And they make a mound over the grave and pour water on it. Then the mullah recites verses from the Qur'an and offers up supplications. After this (the relations) ask pardon of those who have (dug) the grave and brought the stones. Then they withdraw from the grave and when they have gone seven paces the mullahs cry out the call to prayer over the grave.

It is said that when they have gone seven paces from the grave two persons come to the dead body in the grave. The name of the one is Nakīr and the name of the other is Munkir. When they come and say to the corpse: "Arise with God's permission," it gets up. It starts up with a shout in the dark grave and its head strikes against the stones over the grave and then it sits down again. And it calls out: "Father, Mother, Uncle, Brother!", but answer comes from no one. Then Nakīr and Munkir interrogate it. For this reason the mullahs cry out the call to prayer, saying: "Perhaps it will count for merit to the corpse."

The people who have left the grave come to the (deceased's) house. On their arrival there the relatives bring them *daude* and put it in their mouths. In the evening they bring food from the houses of the relatives to the house of the deceased. Then when three days are up they slaughter the *chirāq* goats ("Goats of the Lamp.")

11 *hin ik* — i. e. *hins ik*.

18 *hasaw iss gutasor* . . . — or possibly: "perhaps the deceased has some merit".

19 *nasipa ed'an* — glossed: "put it in their mouths by force".

20 *iskikuts* — apparently comes to be a technical term: "The Three Days" or "The Third Day". So also *Čiraq* the "Day of the Lamp" being also the third day, and *talakuts* "The Seventh Day". If *iskikuts manumor* means "on the three days being completed" then the day in question would be the fourth day; but my impression is that the phrase means: "On its becoming the *iskikuts*". Similarly for *talakuts*.